

PSYCHORELIGIOUS DIMENSIONS ON THERAPY PERSPECTIVE IN THE MIDDLE OF THE COVID-19 PANDEMIC

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PSYCHORELIGIOUS DIMENSIONS ON THERAPY PERSPECTIVE IN THE MIDDLE
OF THE COVID-19 PANDEMICAhmad Zain Sarnoto¹, Sri Tuti Rahmawati², Naemah Binti Hamzah³¹Institut PTIQ Jakarta, Indonesia²Institut Ilmu Al-Qur'an (IIQ) Jakarta, Indonesia³Universitas Teknologi Johor Bahru, MalaysiaCorresponding Email: ahmadzain@ptiq.ac.id

ABSTRACT

This paper examines the psychoreligious dimensions in a therapy perspective, which can be performed on people affected and those who are not affected by the 2019 corona virus (Covid-19), because pandemic situations often cause social chaos, and are often even discovered from religious thought and the socio-religious community. The kind of research in this paper is library research, using a qualitative-philosophical approach. The data were analyzed by using the Religious Cognitive Emotional Theory (RCET). This study found; first, physical healing efforts require realistic religious thinking to explain that the purpose and meaning of their life is very important, and keeping the body healthy is the most important teaching of religion. Second, the therapy process can be carried out by the therapists by directing clients into three main dimensions: psycho-religious, cognitive-religious, and spiritual-religious. The findings in this study contribute to increasing the treasures of thought in therapy disciplines in the midst of the Covid-19 pandemic.

Keywords: Psychology, Therapy, Covid-19

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INTRODUCTION

The Covid-19 pandemic has really caused public anxiety, not only because this virus has killed thousands of lives, both throughout the world and Indonesia (A. Z. Sarnoto et al., 2022). Also, because religion is part of the emergence cause of social problems. For example, recent research from the Pew Research Center shows that people who are atheists are more likely to accept Covid-19 vaccination projects than religious groups who tend to refuse (Fundrika, 2021).

The emergence of rejection from religious groups is what worries public the most. Contradictory discourses caused the situation to escalate. This religious environment does not only occur abroad, but also in Indonesia, which is predominantly Muslim. Therefore, the Indonesian Ulama Council is also concerned about the actual

development, which sees the large number of people's rejection of vaccines (Ribunnews, 2021).

The government has tried to invite religious leaders and religious organizations to succeed in preventing the pandemic transmission program. However, there are some groups who fail to be invited to cooperate with the government. In fact, the takmir of the mosque in Bekasi had expelled men who were praying by wearing masks and obeying the health protocols recommended by the government (A. Z. Sarnoto & Hayatina, 2021).

The Covid-19 pandemic is considered not merely a public health issue, but has expanded to become a political science discipline and a globalist struggle for business interests. Not surprisingly, in the process of handling it, the government must involve the

State Intelligence Agency (BIN) to investigate the issue of this pandemic. BIN participates in doing things that should be done by the Ministry of Health.(Detiknews, 2020) Because after all, Covid-19 has been described as a public health problem from the beginning, not a problem of state security and sovereignty (Perry et al., 2020).

This increasingly complex issue has given rise to a socio-political situation that has changed the status of Covid-19 from merely a public health issue to a political one(Bakry et al., 2020). On the other hand, it impacts the efforts of therapists, who work in serving their clients. Therapists are required to be able to explain to their clients about the problem of the corona virus, in the midst of a socio-political atmosphere that is increasingly complicated, not conducive, unordinary, and is very multidimensional (Abbas et al., 2021).

Therapists need multidisciplinary approaches, when dealing with clients, including explaining the most important religious and psycho-religious dimensions in the therapy process (Kelley et al., 2021). These religious and psychological-religious dimensions are actually in accordance with the modern medical paradigm. For example, a Muslim/Muslimah who wants to perform mahdhah worship, such as praying and congregational Friday, is required to maintain cleanliness and purity of inner and outer (Bahammam, 2015). This is in accordance with the mandate of health protocols (prokes) during the pandemic, such as maintaining distance, wearing masks, preventing direct contacts of affected people. Everything aims to maintain health.(Chu et al., 2020)

In this way, Islamic thought, both religious and psycho-religious dimensions, will be rational-realistic in a therapeutic perspective.

RESEARCH METHODS

The type of research in this paper is a literature research. Literature research is basically a technique of data collection carried out by studying and understanding data, which is closely related to research problems. These data were taken from books, theories, records, and documents (George, 2008). From this research, the data collected during the research process shows a new form of religious and psycho-religious dimensions. This new phenomenon arises because of the tense social situation due to the COVID-19 pandemic. For example, media and scientific articles show the efforts of Muslims and Ulama to present the realistic side of Islamic teachings, especially in dealing with the corona virus wisely.

The process of collecting research data is carried out by using a philosophical approach and analyzed qualitatively. The philosophical approach is the search for wisdom values and fundamental principles of knowledge. The philosophical approach is the first step in the journey through various cognitive disciplines. Therefore, researchers are free to evaluate and contribute to other disciplines, in a way that researchers with non-philosophical approaches cannot (Williamson, 2020). There are many disciplines used here, which can be summarized in the framework of a philosophical approach, such as aspects of religious law, spirituality, psychology, social behavior, morality and the discipline of therapy itself. These various disciplines seem to have a causal relationship that cannot be separated in this philosophical approach.

The data collected because of the initial indication has important value for research, then, it is analyzed using the Religious Cognitive Emotional Therapy (RCET) theory. According to Ali Reza Rajaei, RCET is a therapy theory that relies on the client's cognitive experience and

religious beliefs. So, a therapist touching the dimensions of the client's religious psychology, and directs it from the inside (Rajaei, 2010). Even the therapist's directions in the view of the client will appear more realistic, commonsense, and easy to understand even by the client's own simple level understanding (Syafitri & Rahmah, 2021).

With this RCET, according to Dimitrios Kapogiannis, et al., therapists can use it as an integrative cognitive neuroscience framework, which the therapist is able to understand the cognitive and neural underpinnings of the client's beliefs. For Dimitrios Kapogiannis, there are at least three psychological dimensions of religious belief (psycho-religious) that are important to observe: the level of involvement of God felt by the client, the emotions felt when together with God, and religious knowledge that is doctrinal and experiential. While, at the cognitive level, important aspects that the therapist needs to observe in the client are around intentions and emotions, abstract semantics, and constructed images. All these specific components of religious beliefs, according to Dimitrios, et al., are mediated by brain networks, which underlie religious beliefs in cognitive function (Kapogiannis et al., 2009).

When the researcher began to examine the psychological and religious cognitive aspects of the research subjects, it was found that the data contained religious arguments directed at providing scientific rational beliefs based on secular religious and medical beliefs. In addition, such discourses are constructed to strengthen the people's choice in carrying out their religion according to the correct procedures in the pandemic era. The combination of religious and medical arguments makes the public more confident and has no reason to have different views (İşbilen & Mehmedoğlu, 2022). It is at this

point that the therapy discipline becomes responsible for dealing with the three human dimensions; psychology, cognition, and ethical morals, aided by religious and psychoreligious studies.

RESULTS AND DISCUSSION

Islamic Realism in the Therapy Process

Religious and psychoreligious dimensions in a therapeutic perspective are two very realistic Islamic dimensions. Islamic realism is one of the critical thoughts on Islamic thought, one of which was formulated by Matthew LN Wilkinson. Contemporary Islamic Philosophy articles help Muslims overcome the challenges of postmodernity and overcome the barriers they face in interacting and relating to non-Muslims. Wilkinson argues that the philosophy of Islamic critical realism is very suitable for providing a theoretical view of contemporary religious studies, clarifying and deepening the concepts of Islamic doctrine and practice (Wilkinson, 2013).

Islamic realism in this therapeutic activity can be grouped into three periods; pre-therapy, during therapy, and post-therapy. In the pre-therapy period, the client must be identified first, whether including having a psychological condition filled with doubts about the halalness of the vaccine as an imported product or doubts about the post-vaccination impact. If the client belongs to the first category who has doubts about the halalness of the vaccine, then the therapist can use reasons that have been justified by Ulama or religious institutions, such as MUI because, MUI has mentioned the halalness of vaccines (MUI, 2021a).

All the religious arguments of authoritative Ulama can be used by the therapist to dispel client doubts. One of the religious arguments that can be used by therapists is the result of the plenary meeting of the Central MUI Fatwa Commission,

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which in the end dared to stipulate the Covid-19 Vaccine produced by Sinovac as an item with Halal and Holy status. Chairman of the MUI for Fatwa KH. Asrorun Niam Sholeh said, "Regarding the halal aspect, after a long discussion with the auditor's explanation, the Fatwa Commission meeting agreed that the Covid-19 vaccine produced by Sinovac Lifescience Co for which certification was submitted by Biofarma is pure and halal" (MUI, 2021b).

Dimensions Psycho-religious

Theoretically, psycho-religious is a concept of psychology that contains religious values. If the case is Islam, it means that Islamic values are the main basis in understanding the human psyche (A. Z. Sarnoto & Alhan, 2013). So that Islamic psychology is understood as a science that talks about humans and their personalities based on formal Islamic sources (al-Quran and Hadith), reason, senses, and intuition (Yudiani, 2013).

On the other hand, Minister of Religion Yaquut Cholil Qoumas said that in the teachings of Islam, there is such thing as the law of obedience. Be obedient to Allah SWT, obedient to the Apostle, obedient to Ulil Amri or government (Tribunnews, 2021). For this reason, during the monitoring period for clients, therapists are required to be able to explain the client's religious duties, specifically in the form of their obligations to the government, including vaccination programs, adherence to health protocols, and other government policies that lead to preventing the spread of the COVID-19 virus.

In the discipline of general psychology, this obedience is a matter of compliance. Regarding compliance, there are several reasons why the public is not entitled to accept the government (Arief et al., 2021). Health social psychology explains that people's non-compliance with health

protocols mostly occurs because of their lack of understanding of the dangers of disease and the benefits of treatment and the large obstacles in access to health (Kompas, 2020). The therapist has a big contribution here, in explaining the dangers of covid-19 and the benefits of handling it to clients (A. Sarnoto et al., 2022).

By providing a more rational explanation through a religious approach, the therapist can go further into the client's dimension of consciousness, namely cognitive-religious (Baykal, 2021). When discussing the cognitive-religious aspects in the perspective of Islam, the therapist must be able to show the rationality of each Islamic teaching to the client (Faraz et al., 2022). The practice of therapy in a time of pandemic which is full of chaos, be it social, political, or even in scientific narratives, because many of the opposing parties are medical professionals, making the practice of therapy is increasingly difficult to carry out, and therapists face more and more obstacles in their work in dealing with their clients (Mastura et al., 2020).

Medical personnel who refuse vaccination have spread in various national and international news. For example, a doctor in Kenya is strongly against the coronavirus vaccine. Shortly after, he died of Covid-19. The doctor's name is Stephen Karanja. In his campaign that lasted for weeks, Karanja said that the public did not need an injection of the Covid-19 vaccine. Instead, Karanja recommends taking steam inhalation or hydroxychloroquine tablets. Dr. Karanja is a gynecologist and obstetrician. Before dying from Covid-19, Karanja said in a letter dated March 3, 2021 that there are drugs that can be reused and used effectively to treat Covid-19. He then went to various forums to advocate alternative medicine (Kompas, 2021).

Apart from medical personnel and doctors who confuse the public, rejection of

vaccines also comes from scientists. The survey results show that the majority of those who refuse the Covid-19 vaccine have a fairly high education. The data were presented by the Ministry of Health (Kemenkes). The Ministry of Health explained that there are still 33 percent of Indonesians who refuse and are not sure about the Covid-19 vaccine. Spokesperson for the Covid-19 Vaccination of the Ministry of Health, Siti Nadia Tarmizi, said that the percentage of Indonesian people who were initially believed to be able to prevent transmission through vaccines was 67 percent (TribunJateng, 2021).

It is a tough job for therapists when dealing with clients who understand the results of a survey conducted by the Indonesian Ministry of Health's Balitbangkes April-May 2021. Because it is public information that 33 percent of the public are not convinced, and even refuse vaccination. Moreover, the survey results show that almost 99 percent of respondents already know about Covid-19 vaccination information from various mass media. However, around 7.6 percent of respondents refused the vaccine for various reasons. Not to mention the survey conducted at the education level, showing that respondents from higher education are the group of people who refuse vaccination the most. Nadia explained, the percentage figure of 18.6 percent came from the D-4 and S-1 education groups (TribunJateng, 2021). Therapists who deal with this kind of client are required to work extra hard.

Socio-political chaos, even medical narratives, challenged the therapists in using religion as an important instrument of their therapeutic processes and procedures. Therefore, Islam must be presented as a rational teaching, capable of reasoning in a healthy manner, especially in the midst of the unusual COVID-19 pandemic (Syafitri & Rahmah, 2021). Muhammad Irfan said that one of the role models of academics was

Harun Nasution (1919-1998), who was widely known by Indonesian intelligentsia as a scientist who was diligent in studying various fields of Islamic studies, such as the science of kalam, philosophy, and Sufism. One of the contributions of Harun Nasution's thought is the introduction of a new approach in Islamic studies, namely, a philosophical approach with an emphasis on ratio or rationalism (reason), or better known as Rational Islam (Irfan, 2018).

By relying on the Rational Islam of Harun Nasution, for example, the therapists can deal with client problems, especially those of Indonesian culture. In the midst of issues of disharmony, violence and even conflict, in the name of religion, then Harun Nasution's rational Islamic thought can be used by therapists in communicating with clients at the beginning of the diagnosis, during the therapist's process, even after therapy is done. Rational Islam is not only a solution in understanding religious phenomena that can create religious harmony, but also Rational Islamic thinking can place religion more proportionally for example, when the government emphasizes on the implementation of strict health protocols, Islam is here to provide a religious explanation. That he hopes, clients are influenced to think more rationally, practice a rational religion, especially when the pandemic situation leads to a conflict of interest (Perry et al., 2020).

In turn, the most important thing for therapists in dealing with clients is by approaching their psychological-religious side to create inner comfort that is supported by rational arguments, both coming from authoritative scholars in their fields, paramedics who qualified, as well as other rational reasons that are considered capable of touching the client's inner dimension (Durmuş & Durar, 2022). On the other hand, the religious and psycho-religious dimensions

must also be presented as rational dimensions, because only then can these therapists communicate more healthily with their clients (Yavuz, 2022). Furthermore, irrational religiosity and psycho-religion are much more prone to creating social chaos or chaos in society. This has happened when the public's rejection of health protocols and vaccination programs was carried out and campaigned by scientists, medical personnel, and even religious leaders themselves (Anwar, 2010).

CONCLUSION

The psychoreligious dimensions of the client in the presence of the therapist are important dimensions as a work discipline. Therapy carried out by therapists on clients is not effective unless it is able to be carried out optimally with the religious and psychological dimensions. While in practical practice, a therapist can classify clients into three important periods; pre-therapy, during the therapy process, and post-therapy.

In these three periods, the intensity of the relationship between therapist and client must be maintained properly. In the second period (during the therapy process) there are three dimensions that must be trained, the psycho-religious dimension, the cognitive-religious dimension, and the religious-moral-spiritual dimension. These three dimensions must be handled by the therapist by presenting Islamic rational values. That way, the client will receive the therapist's directions more rationally and realistically, as well as more contextually.

Contextuality that can be understood more rationally and realistically by therapists and clients is a phenomenon of the corona virus pandemic (Covid-19). The pandemic era is the most fundamental independent variable, because it affects changes in social behavior, which also in turn affects religious beliefs or knowledge. With changes in beliefs and knowledge, social behavior also changes. This

kind of fundamental change becomes the context for the therapist to build his discourse as well as a realistic reference for the client in receiving the therapist's direction. Therefore, all the theoretical conceptual buildings suggested by the therapist to the client as well as the therapy procedures that the client himself must obey or follow, all of which refer to the changing social reality due to the pandemic.

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